

A B R I E F R E P L Y

To Two Papers given into the House of Lords, since my Book was given in: The one call'd The Christian Faith, &c. Signed by G. Whitehead and 17 more, the other stil'd The Ancient Testimony, &c. not Signed at all

In the First to the Lords the **QUAKERS** declare.

That they believe in and confess to Jesus Christ, both as he is true God and perfect Man. 2ly. That they own the Scriptures of the Old and New Testament to be given by Divine Inspiration, &c.

Next followeth their contempt of Christ and the Scriptures, which shews the fallaciousness of their now pretending to own them.

A Quest. to Professors, &c. p. 33. Now the Scriptures do expressly distinguish between **CHRIST** and the **GARMENT** which he wore between **HIM**, that came, and the **BODY** in which **HE** came; between the **SUBSTANCE** which was **VAILED**, and the **Vail** which vailed it: There was plainly **HE** (say the Quakers) and the **BODY** in which **HE** came; there was the **OUTWARD VESSEL** and the **INWARD LIFE**, this **WE CERTAINLY** know, and can never call the **BODILY Garment** Christ: But that which appeared and dwelt **IN** the **Body**, p. 27. is not the **Substance** the **Life**, the **Anointing** called **Christ** where-ever it is found: And doth not the **Name** (Christ) belong to the whole **Body**; and every **Member** in the **Body**; as well as to the **Head**, &c. The **Sword** of the **Lord** drawn, &c. pag. 5. Your imagined **God** beyond the **Stars**; and your carnal **Christ** is utterly denied, and testified against by the **light**; To say that **Christ** is **God** and **Man** in one **Person**, it is a **Lye**; for more of this, see *The Quak. set*, &c. p. 43. to the end: *News coming up*, &c. p. 14. Your word is carnal the **Letter**; so **dust** is the **Serpents meat**; their **Original** is but **dust**, which is but the **Letter**, which is **Death**; so the **Serpent** feeds upon **dust**: And their **Gospel** is **dust**, **Matthew**, **Mark**, **Luke** and **John**, which is but the **Letter**, &c. as more at large in the *Quak. set*, &c. p. 46. If any object on their behalf, and say; possibly these Passages might be wrot in their mistaken Zeal; but if they'll now retract and condemn the same; and steadfastly own their New Confession; might not their former errors be buried in Oblivion. **Answ.** That's granted, for who is it that hath not erred: But if they shall prove pertenacious, and stand to maintain & defend those errors, as wrot by the **Eternal Spirit** and **Infallible** dictates thereof; then 'tis the duty of every **Christian** to reject their counterfeit confessions; which they make use of to serve a turn only.

As to the second Paper not signed, it seems fallacious from top to bottom; for what credit can be given to a Paper not signed, only said to be given out at a Meeting in *London*. The King's Proclamations are said to be given out at his Court at *Whitehall*, but not without his Name *W. Rex*. But it seems the *Quakers* conceive themselves of that Credit, that they need not Sign their Papers; that's below them: Or else it must be to leave room for an excuse, when time serve: I grant they say they pray for the King, but what King they do not tell; No? that's a secret; they also say, they cannot Sign the Association, and thereby declare the King their Rightful and Lawful King for Conscience sake: And yet they tell you that their not Signing, is not in opposition to his being declared the Rightful and Lawful King; who says so? no body; for there is no Name to it, nor from what Meeting it was given out; whether Yearly, or Quarterly, the Six Week Meeting, Monthly, or second day Meeting; or whether from 2 or 3 *Quakers* under the Hedge.

Again, You cannot Sign the Association, in regard you cannot take revenge for your selves nor others: That's strange, was there not lately a *Quaker* murdered on the Road, between *Kingsland* and *Shoreditch*; and did you not proffer 50 *l.* Reward for the Discovery of the Person, which did it; was he not found and tryed at the *Old Bayly*, and hang'd in Chains near *Stone-Bridge*; and all this Prosecution by *Quakers*: And can you revenge your selves of the Blood of a private Person; and can you not Sign the Association to avenge the Blood of your Prince, for Conscience sake: Are your Consciences so nice that you can neither say nor do; any thing for the Publick Good, what can you receive benefit and protection from the Government; and can you not defend it for Conscience sake: You may remember how frequent it was with you to Address the Late King *James*: And also you know, you never made an Address to His Present Majesty, see *New Rome Unmask'd*, &c. p. 27. No, your Conscience will not allow you, neither to Address, Sign the Sociation, nor Sign your Paper, wherein you pretend to pay some kind of Respect for the Liberty you enjoy: You could tell *Richard Cromwell*, that if he chose the Lord to be his Counsellor, he should prosper; and that you would be a strength to him, and stand by him in the day of trouble, and DEFEND him in his just Government, &c. for more of this, see *Burrough's Works* p. 252. 273. 274. But you cannot Sign the Association, and thereby stand by and Defend King *William*, for Conscience sake; what Conscience is yours, that thus differ from the Lords and Commons, and all other Dutiful Subjects of our Sovereign Lord the King; or has no Body any Conscience but you, Signed in Concurrence with the Loyal Association by me

Dated *March 27. 1696.*

FRA. BUGG. Senior.

IN answer to the *Quakers* Printed Case concerning Swearing, &c. And to shew that the Heads and Chief Ring-leaders of them can Swear for their own Interest, I shall give one Instance, amongst many others, which may be produced in the Courts of Equity. *George Whitehead* the great promoter of this Act, had a Bill exhibited against him in the Lord Majors Court of Equity, by *Tho. Daniel* and *Eliz.* his Wife the 9th. day of *April 1695.* to which he gave his Answer upon Oath, as Followeth,

GEORGE WHITEHEAD'S OATH.

You do Swear that so much of this your Answer as you set forth, to be of your own knowledge, is certain and true. And so much thereof as you set forth to be by relation of others you do believe to be true. So help you God.

This Oath, in open Court, was read to him, the Book being put to his Mouth, he submitted to it without gain-saying, and it was accepted and remains upon Record. By which it appears that they have no cause of complaint.